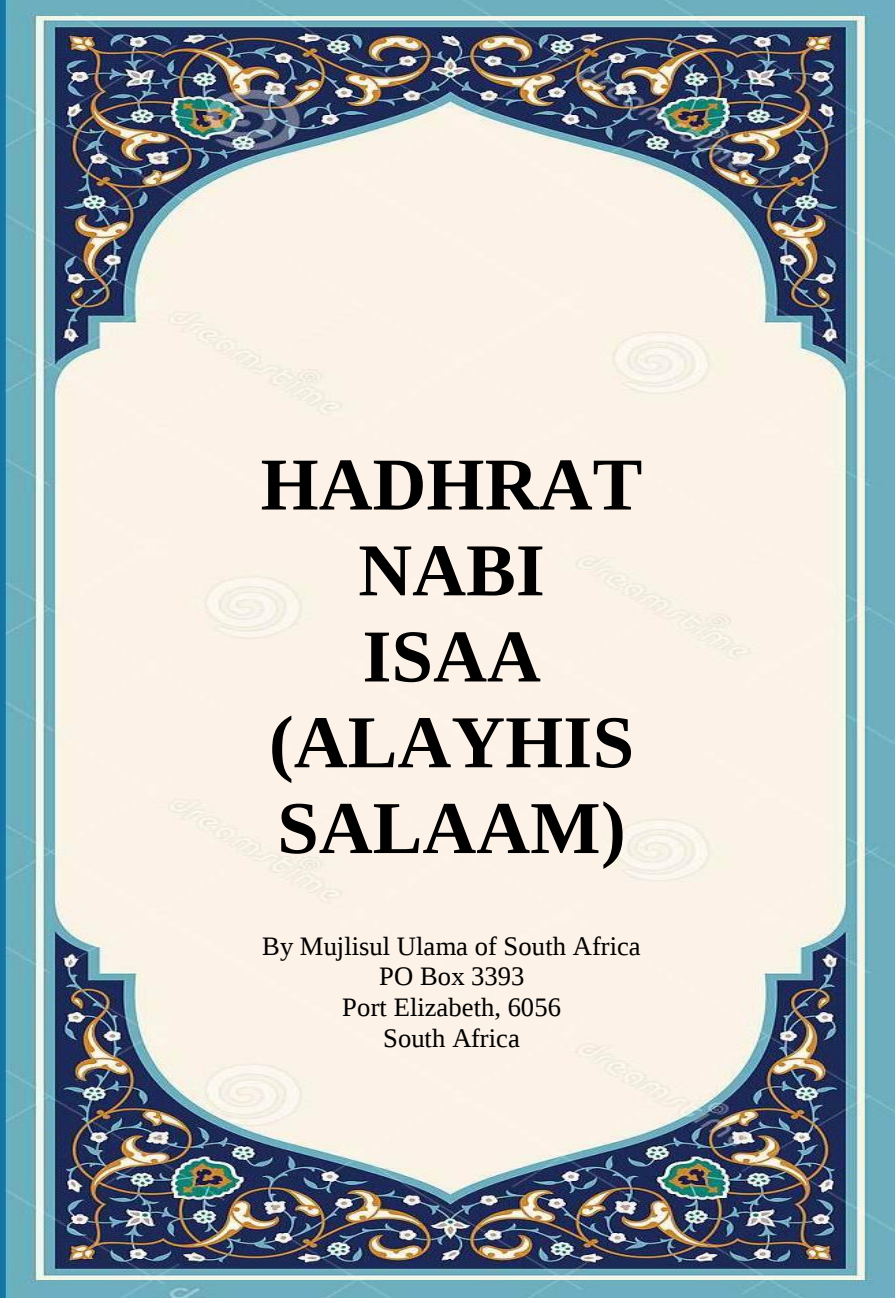




HADHRAT NABI ISAA (ALAYHIS SALAAM)

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PROLOGUE

HADHRAT SAYYIDAH MARYAM (ALAYHAS SALAAM)

Before commencing with the actual story of Hadhrat Nabi Isaa (Alayhis salaam), it is necessary to discuss his noble and wonderful mother, Hadhrat Sayyidah Maryam (Alayhas salaam).

In the Qur'aan Majeed Allah Ta'ala mentions that He has granted her a status higher and nobler than all the women of the world of her time. Allah Ta'ala has made Hadhrat Maryam a Sign of His Qudrat (Power) by her giving birth miraculously to Hadhrat Nabi Isaa (Alayhis salaam) without the natural agency of a father.

Hadhrat Sayyidah Maryam (alayhas salaam), the noble mother of Hadhrat Nabi Isaa (alayhis salaam), occupies one of the loftiest ranks of Divine Proximity. On the Day of Qiyaamah, at a certain juncture, an Angel will call: "All *Rijaal* come forward." The first person to step out from the crowds will be Sayyidah Maryam (Alayhas salaam). While the literal meaning of *rijaal* is 'men', in the terminology of the Aakhirat it will be reference to Auliya. The Qur'aan and Ahaadith speak glowingly of her.

About seven centuries or more, prior to the advent of Rasulullah (sallallahu alayhi wasallam), there was in the nation of Bani Israaeel an Aabid (i.e. a buzrug/pious person who devoted his life to the worship of Allah Ta'ala). His name was Imraan. By virtue of his profound piety he was appointed the Imaam of Musjidul Aqsa.

Hadhrat Imraan's wife, Sayyidah Hannah too was extremely pious. She was renowned for her Taqwa. The entire nation highly honoured and loved both husband and wife for their nobility and piety. Both husband and wife were from the progeny of Hadhrat Nabi Sulaimaan (alayhis salaam), and the roots of their lineal tree was Hadhrat Nabi Haaroun (alayhis salaam), the brother of Hadhrat Nabi Musaa (alayhis salaam).

However, Sayyidah Hannah felt sad because she was childless. She had an intense yearning for a child. Her desire for a child was intensely consuming. Her days were perpetually sad. She always supplicated to Allah Ta'ala for a child. Once while Sayyidah Hannah was relaxing in the yard of her home, her gaze fell on a bird which was affectionately feeding her chick. The love which the mother bird displayed towards her chick exercised a profound effect on Sayyidah Hannah. It intensified her sadness and yearning for a child. Restless and stricken with grief, she raised her hands

and supplicated (made dua with greater fervour). In her dua she supplicated:

"O Allah! Bestow to me also offspring as you have bestowed to the bird so that the child be the Noor (Light) and happiness of my heart."

This supplication which emanated from the innermost recess of Sayyidah Hannah's heart found its target of Divine Acceptance. Allah Ta'ala accepted her dua. Within a short while, Sayyidah Hannah perceived that she had conceived. There was no limit to her joy and delight. In her moments of ecstatic delight she made a vow to Allah Ta'ala: *"I shall dedicate (make Waqf) to Musjidul Aqsa the child that will be born to me."*

Dedicating a child for the service of Musjidul Aqsa was an act of the highest merit in the Deen of Bani Israaeel.

Sayyidah Hannah eagerly awaited the moment of her child's arrival. When the child was born, to her surprise, it was a girl. She had been under the impression that a boy would be born, hence her Vow of dedicating the child to the Masjid.

Despite her delight, the thought of not being able to fulfil her vow apprehended her with anxiety and uncertainty. She was extremely perplexed. How will she be able to honour the Pledge she had given to Allah

Ta'ala? "How can I now discharge the Vow I made to Allah Ta'ala? The baby is a girl!" The rule was that only males could be dedicated to the service of the Musjid. Dispelling her grief on this issue, a Voice from Allah Ta'ala said to her: "We have accepted your girl. Your family will gain greater honour and blessedness by virtue of this girl."

Sayyidah Hannah named her baby Maryam, and supplicated to Allah: "O Allah! Protect her and her offspring from every mischief of shaitaan." In the Suryaani (Syriac) language Maryam means *servant*. This name was selected for her in view of her being dedicated (made Waqf) for the service of Musjidul Aqsa.

Hadhrat Sayyidah Maryam (alayhas salaam) was born an orphan. Her father, Imraan had died during the pregnancy of her mother. According to another version, Sayyidah Maryam was orphaned during infancy. Sayyidah Hannah tended to her child with profound love and care. She left no stone unturned in her care for Sayyidah Maryam.

MARYAM ASSIGNED TO MASJIDUL AQSA

When Sayyidah Maryam reached the age when her mother's vow had to be discharged, there developed the dilemma of her guardianship. To whom should this sacred Trust (Amaanat) of Musjidul Aqsa be entrusted?

Several Aabideen who spent their lives in Musjidul Aqsa, eagerly volunteered to assume guardianship of Sayyidah Maryam. Among them, was also Nabi Zakariyya (alayhis salaam). He argued that it was his right to become her guardian because his wife was the maternal aunt of Sayyidah Maryam.

So enamoured were the Aabideen with Sayyidah Maryam that they refused to accept Hadhrat Zakariyya's right of guardianship. Every one of the pious devotees of Musjidul Aqsa clamoured to take possession of this wonderful and sacred Amaanat. To resolve the dispute, it was decided to draw lots. Drawing lots was considered a valid way of resolving disputes in that era. In this method of drawing lots, pens made of bamboo were used. Some words of the Taurah were written on the pens which would be cast into the river. The pens would go with the flow of the water. However, the pen which flowed in the opposite direction indicated the winner.

All the devotees including Hadhrat Zakariyya (alayhis salaam) cast their pens in the river. This exercise was carried out thrice. Each time, the pen of Nabi Zakariyya (alayhis salaam) floated in the opposite direction. So he was the winner and custody of Sayyidah Maryam was awarded to him. Everyone was happy with this arrangement. They were convinced that custody of Sayyidah Maryam was by Divine decree.

Hadhrat Zakariyya (alayhis salaam) had prepared a room in Musjidul Aqsa for Sayyidah Maryam's stay. The rooms attached to the Musjid were called *mihraab*.

Caretakers of the Musjid as well as others who devoted themselves to worship would occupy these rooms.

During the day Sayyidah Maryam would engross herself in ibaadat, and every night Hadhrat Zakariyya (alayhis salaam) would take her to spend the night at his home. In the history of Musjidul Aqsa, this was the first occasion that a female had been dedicated to the service of the Musjid. All those who occupied the rooms in the Musjid were delighted by the presence of this wonderful child.

It was Hadhrat Zakariyya's daily routine to visit Sayyidah Maryam in her mihraab with food for her. Once he locked the door of Maryam's room and left. It so happened by Allah's Will that Hadhrat Zakariyya (Alayhis salaam) forgot about Maryam (Alayhas salaam) for three days. On the fourth day it occurred to him that he had locked Maryam in the room without any food provisions. What has happened to her? Perhaps she may even have died? With such fearful thoughts in his mind, he hurried to the Musjid. As he entered he was amazed to see a variety of fruit spread out in her room. Maryam was engaged in Salaat. Some of the fruits were not of the season. In surprise he

asked: "O Maryam! From where does this rizq come?" She replied: "It comes from Allah. He provides rizq in abundance to whomever He wishes."

Sayyidah Maryam had specific times for service to the Musjid. She would diligently fulfil her task of attending to the Musjid. After completing her duties, she would return to her mihraab and engross herself in ibaadat. So she passed her nights and day in the remembrance of Allah Ta'ala. Her lofty degree of Taqwa became proverbial in Bani Israaeel.

Hadhrat Zakariyya (alayhis salaam) at this time had reached very old age and he was childless. His wife too was beyond the age of child-bearing. However, when he observed the unseasonal fruit which Sayyidah Maryam was enjoying, he was reminded of the power of Allah Ta'ala. Nothing was impossible for Him. It occurred to him that just as Allah Ta'ala had the power to present Sayyidah Maryam with unseasonal fruit, so too does He have the power to grant him a child despite his old age and his wife's inability to bear. He therefore made dua for a son in whom the sacred Chain of Nubuwwat would be perpetuated. Allah Ta'ala informed him that soon a son would be born to him, whose name would be Yahya.

ISAA (Alayhis salaam)

"Remember, when the Angel said: 'O Maryam! Verily Allah gives you the glad tidings of a Kalimah (Word) from Him.

His name is Al-Maseeh Isaa, the Son of Maryam. Honoured will he be in this world and the Hereafter, and he will be of the Muqarribeen (those enjoying the loftiest stages of Divine Proximity).'"
(Aal-e-Imraan, aayat 45)

CONCEPTION OF THE BABY

One day, Sayyidah Maryam, for the purpose of greater seclusion and solitude, went to a remote corner of Musjidul Aqsa where she was completely hidden from sight. There in that cloister she was engrossed in ibaadat. Suddenly, she was surprised and shocked to see a man standing near to her. Overwhelmed by fear, she said: "If you have any fear for Allah, I seek refuge in Him from you."

In Bani Israaeel at that time was an immoral, faasiq goldsmith. He was notorious for his vice. Maryam (Alayhis salaam) gained the notion that the man in front of her was this faasiq whose name was Yusuf. Full of fear, she exclaimed: *"I seek refuge with Rahaan (Allah) from you, if you do have fear (for Allah)."* However, the 'man' was not a human being. He was Hadhrat Jibraeel (alayhis salaam) who had appeared to

her in human form. He said: "Don't fear! I am not a human being. I am a Messenger from Allah. I come to give you the glad tidings of a son."

Flabbergasted, in utter astonishment, Sayyidah Maryam responded: "How shall I have a son. No man has ever touched me nor am I immoral." Hadhrat Jibrael (alayhis salaam) said: "So has your Rabb decreed, and so shall it be. He will make you and your son signs for mankind. The son will be a mercy from Allah. His name will be Isaa, the Rooh of Allah. He will be known as the Maseeh. He will be honourable in both worlds."

After Jibrael (alayhis salaam) had conveyed the glad tidings to Sayyidah Maryam, he blew on her. Almost simultaneous with the blowing of Jibrael (Alayhis salaam), came a voice from inside her body exclaiming: "Allah is One and I am His servant." Maryam engrossed herself in ibaadat. Night and day she shed tears profusely and engaged in ibaadat.

She did not divulge this episode to anyone. Sobbing with grief, anxiety and fear, she implored: "*O Allah! I shall be disgraced among the people and because of me, my mother too will be disgraced.*" After all, she was a young girl, hence despite her awareness of the reality as conveyed to her by Hadhrat Jibrael (Alayhis salaam), she was still apprehensive and fearful. After some time Sayyidah Maryam perceived that she was

pregnant. It was quite natural for her to become fearful and apprehensive.

The scandal which would erupt once her secret was revealed was weighing heavily on her. She will be reviled and slandered by the entire community. With each passing day, her concern and apprehension increased. The intensity of her fear and concern over what the community will say when her pregnancy is discovered, made her miserable. Despite her awareness of the assurance given to her by the Angel, it was just natural for this pious girl to be smitten by worry, fear and anxiety.

Ultimately her secret became known. Rumour and gossip were rife. The unmarried Maryam was pregnant! The Yahudi women initiated a slander campaign against her. However, Maryam remained silent. She did not utter a word in her defence. Her defence was assigned by her to Allah Ta'ala. She understood that whatever she would say to vindicate herself would be rejected with contempt. Thus, she suffered the slanders in silence and in tears.

When the time for delivery was imminent, she became desperate with fear and concern. The community will most certainly slander and revile her. She therefore resolved to surreptitiously depart from Musjidul Aqsa to seek refuge elsewhere. Thus, one day she quietly

without informing anyone left Musjidul Aqsa. Filled with grief and worry, the young pregnant Maryam with a mountain of worry and sadness, alone disappeared from the scene, seeking refuge in isolation. She went to a place called KooH Sarraah and also Baitul Laham, nine miles away from Musjidul Aqsa where she spent many happy and pious days being of service to the Musjid and in the remembrance of Allah Ta'ala. Today that place is called Bethlehem.

The lonely and grieving Sayyidah Maryam sat down on a sand dune in her place of refuge. Although she was aware that sooner or later the people will discover the reality, she resolved to keep her secret as long as she could possibly save herself from the slanders, curses and taunts of the people.

MARYAM'S MISERY AND GRIEF

A few hours after reaching Bethlehem, she experienced the pangs of labour. There was no one to comfort and aid her in her plight. Everyone can readily understand the heartache and grief this young holy girl must have suffered. The cumulative effect of the labour pains and the worry of the reaction of the community made her utterly miserable. In her loneliness and misery, with a broken heart, she cried out:

"Oh! Alas! I wish that I had died before this and that I was gone and forgotten."

This was a purely natural reaction of a most pious young woman smitten with agony induced by worries of a variety of kinds. While Allah Ta'ala subjects His beloved ones to severe trials, He never abandons them.

Suddenly she heard from the ground below her, a voice. She listened attentively, wondering who or what it could be. The Voice was saying:

“Maryam! Don't grieve! Your Rabb has created a fountain of water below you. Take hold of the branch of the date tree and shake it towards you, ripe and fresh dates will cascade on you. Eat, drink and cool your eyes on your baby.”

She understood that her Rabb's sympathy and aid were with her. She recognized the voice to be that of the same Angel who had informed her of her forthcoming baby. She was delighted that Hadhrat Jibrael (Alayhis salaam) had come to her rescue. It caused her grief to evaporate. When she looked, she recognized him and was heartened. His sight assuaged much of her grief. She was over-joyed.

When Maryam was instructed by Allah Ta'ala via Jibrael (Alayhis salaam) to pick dates from the tree, somewhat surprised she supplicated: “O Allah! When Hadhrat Zakariyya had locked me in and forgot about me for three days, You had provided for me provisions

without any effort by me. Now, although You can provide for me in the same way, I have to make an effort. What is the reason for this?” Allah Ta’ala responded: “On that occasion, you had no friend besides Me. Now, your heart is inclining to your baby. Therefore, you have to make some effort for your provisions.”

The ways and wisdom of Allah Ta’ala are unfathomable to us. Divine Love demands total and perfect focus on Him. The slightest diversion in the Love of His Muqarrabeen (those extremely close to Him) brings in its wake a Divine Reprimand.

A slight digression for greater comprehensibility of Focus on Allah Ta’ala is the anecdote of a Shaikh who was travelling through the wilderness and desert. With him his only provisions were a small container and a length of rope for drawing water from some well along the journey. He had nothing else besides the small jug and rope.

After journeying for many days, he was overcome with thirst. At that very juncture he came by a well. He lowered his bucket with the rope into the well. As he was pulling the bucket, the rope broke and the bucket fell to the bottom of the deep well. The Shaikh stood aside sad and dejected.

Soon a buck appeared and looked into the well for water. As the buck stared into the well, the water miraculously gushed upwards, and with the rising water came the Shaikh's container which he retrieved. The buck drank to its satiation and left while the Shaikh now easily filled his container. However, he remained dejected. He supplicated to Allah Ta'ala: "O Allah! By You I do not have the worth of even a buck. For the buck You ordered the water to rise."

Came the Divine response: "The buck came with full trust in Me, while you came with trust in your rope and bucket."

This was the difference. The buck's dependence was totally, totally on Allah Ta'ala. It had no means for quenching its thirst with the water, so Allah Ta'ala attended to His creature without any material medium.

In a similar manner, after the birth of her baby, Sayyidah Maryam's attention was somewhat diverted from Allah Ta'ala to her most beautiful and wonderful baby who was a Sign of Allah Azza Wa Jal. He was no ordinary baby.

THE BABY IS BORN

The baby, Isaa (alayhis salaam), was born. The company of the Angel and the beauty of her baby for a while made her forget her worries and grief. After some

time, when the Angel had disappeared, her grief and worry resumed. With the Angel gone, she had no companion and no one who could sympathize with her – no one to lighten the mountain of grief on her. She will have to return to her community. What will they say? How shall she explain the baby to them? What will they say and do to her? While she was still ruminating and grieving, once again to her joy and delight, she saw the Angel appear. Jibraeel (alayhis salaam) instructed her:

"Maryam, when you return to your community, and they begin to interrogate you, do not respond. By means of signs indicate to them that you are fasting today, hence you will not speak to anyone. Indicate to them to refer their queries to the baby."

Encouraged by this revelation from Allah Ta'ala, Sayyidah Maryam, mustering up courage and cuddling her baby set off to return to her people. When the people saw her with the baby, they were shocked. Aghast and in anger they chided her: "O sister of Haaron! Your father was not an evil man nor was your mother immoral." Haaron refers to Nabi Haaron (alayhis salaam), the brother of Nabi Musaa (alayhis salaam). Maryam's lineage links up with Nabi Haaron (alayhis salaam).

Now, undaunted and full of confidence, knowing that Allah Ta'ala is with her and that the wonderful Angel was somewhere near to her, she did as instructed by the Angel. Thinking that she was mocking them, they retorted in anger: "How can we speak to an infant in the cradle?" Lo! As they spoke, suddenly, the infant, Isaa (alayhis salaam) amazingly said with great wondrous clarity:

"Verily, I am Abdullah (the Servant of Allah). Allah has given me the Kitaab (Injeel) and appointed me a Nabi. He has made me blessed wherever I may be. He has commanded me with Salaat and Zakaat as long as I am alive. And, He has commanded me with kindness to my mother. He has not made me a miserable oppressor. Peace was on me the day I was born and (peace will be) on me the day I die and the day I shall be resurrected to life."

SAYYIDAH MARYAM'S JOY WAS BOUNDLESS. BY THE COMMAND OF ALLAH TA'ALA, HER WONDERFUL BABY PROCLAIMED HER INNOCENCE AND ALSO HIS MISSION OF NUBUWWAT. ALL HER GRIEF DISAPPEARED. LET THE VILE PEOPLE SLANDER. IT NO LONGER MATTERED.

A NEW STAR

The very night that Nabi Isaa (Alayhis salaam) was born, there occurred a unique, wonderful phenomenon

in the skies. The emperor of Persia saw a new star in the sky. He summoned the astrologers and queried the new star. What could the explanation be? In bygone times astrology was a valid science. They informed the emperor that the new star conveyed the tiding of the birth of an illustrious soul who was born in the Land of Shaam. The emperor desiring to be associated with the Illustrious Soul for the acquisition of whatever spiritual benefits he would be imparting, dispatched a delegation with beautiful gifts to Shaam to enquire about the birth of this child, to locate him and to deliver the gifts.

On reaching Shaam, the delegation commenced the search. They explained to the people that they were in search of an infant who would in the future be the spiritual king. The Yahud reported this to their king, Herodus. The king called the delegation who explained their mission. Herodus was overcome with envy and fear. He viewed the Illustrious Soul, whoever he may be, as a threat to his kingdom and leadership. Nevertheless, he permitted the delegation to continue the search.

When the Persian delegation reached Baitul Maqdis they finally located Nabi Isaa (Alayhis salaam), the infant. According to their custom, they prostrated, then anointed the baby with a variety of perfumes. They remained for a few days. During their stay some members of the delegation dreamt that Herodus had

become the enemy of the Baby. Fearing harm for the Baby, they did not again visit Herodus, for he would surely ask about the location of the Baby. They decided to leave without informing the king. They set off directly to Persia.

Before leaving they informed Maryam (Alayhas salaam) of their dream and the danger they perceived for the baby. They advised her to take the baby to a place which was beyond the jurisdiction of Herodus. Maryam (Alayhas salaam) acting on their advice went with her Baby to Egypt where she left Nabi Isaa (Alayhis salaam) with some of her relatives. From there she went to Naasirah (Nazareth).

At this juncture it will be appropriate to elaborate on the evil designs of king Herodus. He was the one who had ordered the murder of Nabi Yahya (Alayhis salaam) at the behest of his lover. Nabi Yahya (Alayhis salaam) was perpetually overcome with grief and sadness. His shedding of tears was like a perennial stream. Once when he went missing, relatives and his father, Nabi Zakariyya (Alayhis salaam) set out in his search. Finally, Hadhrat Zakariyya (Alayhis salaam) found him in the forest sobbing. He said: "O my son! We all have been grieving over you while you are involved in sobbing and grief in this wilderness." Hadhrat Yahya (Alayhis salaam) responded: "O my father! You had mentioned to me that between Jannat

and Jahannam there is such a deep valley which cannot be traversed without shedding tears of fear for Allah Ta'ala." Hearing this, Nabi Zakariyya (Alayhis salaam) broke down sobbing.

When Nabi Isaa (Alayhis salaam) was thirteen years of age, his mother brought him back to Baitul Maqdis.

CLEANING THE GARMENTS

Isaa (Alayhis salaam) remained under the care of his mother while he was a minor (naabaaligh). However, people from Bani Israaeel would visit him daily, and he would recite the Tauraah to them. On reaching buloogh (puberty) Allah Ta'ala commanded Nabi Isaa to publically commence the Call towards Allah. This was the time when Nabi Yahya (Alayhis salaam) was murdered. The Yahud now rejected his Call, retorting that they would not abandon the Deen of Nabi Musaa (Alayhis salaam) to follow this 'fatherless' person.

Leaving the rebellious people, Nabi Isaa (Alayhis salaam) set out on a journey. He came to a group of men washing clothes. 'Why do you wash these garments?' They said: 'To clean them.' Nabi Isaa said: 'Wash and cleanse your hearts from kufr.' 'How should we do that?' Nabi Isaa said: 'Recite the Kalimah:

Laa ilaha il lallahu Isaa Ruhullah.

All of them recited the Kalimah and joined Nabi Isaa (Alayhis salaam). They returned the clothes to the owners and became the Ansaar (Helpers of the Deen of Allah). They are known as the Hawaariyoon.

SOME MU'JIZAAT (MIRACLES)

Then Hadhrat Isaa (Alayhis salaam) went to the sea where he met a group of fishermen. When he proclaimed his Nubuwwat (Prophethood), they asked him to demonstrate some miracle to confirm the authenticity of his Nubuwwat. Nabi Isaa (Alayhis salaam), fashioned a bird with soil, blew on it and it came to life and flew away. Referring to this Mu'jizah, the Qur'aan Majeed says:

“...I fashion for you the form of a bird from sand, then I shall blow in it, and it will become a bird with the permission of Allah. And, I shall cure the one born blind, the leper and bring to life the dead with the permission of Allah. I shall inform you of what you have ate and what you have stored in your homes. Verily, in these (demonstrations) is a Sign for you if indeed you are Mu'mineen (Believers).”

(Aal Imraan, Aayat 49)

THE MAA-IDAHA

The fishermen then asked Nabi Isaa (Alayhis salaam) to supplicate to Allah Ta'ala to send down a *Maaidah* (cloth/tablecloth) laden with food. Nabi Isaa

admonishing them advised them to fear Allah Ta'ala. He discouraged them from making such a demand. However, when they persisted, he went into the wilderness, raised his hands and supplicated to Allah Ta'ala to send down the requested *Maaidah*.

“Oh our Rabb! Send down from the heaven a Maaidah which will be an Eid for us – an Eid for our first ones and for our posterity, and a Sign from You. And grant us provision (rizq), for You are the Best of Raaziqeen (providers).”

Jibraeel (Alayhis salaam) appeared and informed Nabi Isaa that Allah Ta'ala will answer his supplication. The *Maaidah* shall be sent. But he warned that those who will be ungrateful will be severely punished. Responding to the dua of Nabi Isaa (Alayhis salaam), Allah Ta'ala said:

“Verily, I shall send it down to you. (But beware!) Whoever among you who commits kufr thereafter, then most certainly I shall inflict on him such a punishment which I shall not inflict on anyone in the worlds.”

Then the people beheld the wonderous unfolding of this Mu'jizah. There appeared from the sky a *Maaidah* laden with the bounties of Allah Ta'ala. Among the variety of foods, was a fried fish. The people said to Nabi Isaa (Alayhis salaam) to bring the fish to life. He

recited something and blew on the fish. By the command of Allah Ta'ala the fish became like an arrow, sprang to life into the crowd and killed 70 persons. Then Nabi Isaa (Alayhis salaam) made dua and the fish returned to its original fried state.

Nabi Isaa (Alayhis salaam) together with many people, including the poor and sick sat down to eat. However, the proud and arrogant ones did not eat. The poor who partook of the meal became wealthy. The blind regained vision, and the lepers were cured. Despite numerous people eating, the quantity of the food did not decrease. By the evening the *Maaidah* remained full with food. Then it returned to the heaven. The people stood staring at this wonderful enactment. Those who had abstained from the *Maaidah* on account of their pride, were now regretful for having been deprived of the heavenly provisions.

By the command of Allah Ta'ala, the *Maaidah* returned the next day. On this day, 70,000 persons, the rich, the poor and the pious – all participated. Despite this large number of people eating, the food did not decrease at all. Whatever people had desired, was found on the *Maaidah*. During the evening the *Maaidah* again took its flight to the heaven, and returned on the third day. The entire populace of the city partook of the food.

Among Bani Israaeel, some accepted Imaan while others did not. Those who committed kufr by refusing to accept Imaan were disfigured and transformed into swines. Seven hundred were transformed into pigs.

THE FOX

One day Hadhrat Isaa (Alayhis salaam) together with his *Hawaariyeen* (companions) went into the wilderness where they saw a fox. Nabi Isaa (Alayhis salaam) asked the fox: "From whence do you come?" The fox responded: "I came from my home and am heading to my other home." Nabi Isaa (Alayhis salaam) commented: "There is no home for Isaa, the son of Maryam."

His companions said: "O Rasool of Allah! If you so desire, we shall construct a house for you." Nabi Isaa (Alayhis salaam) said: "I have no wealth." They said: "We shall give you wealth." Nabi Isaa (Alayhis salaam) said: "O my Companions! Build the house where I say it should be built." The next day, the people brought much wealth and presented it to Nabi Isaa (Alayhis salaam). He said: "Come with me, I shall show you where to build the house."

He took them to the sea shore where the waves would break, and said: "*Build for me the house here.*" They said: "How can a house be built on this fearful spot where the waves are crashing?" Nabi Isaa (Alayhis

salaam) said: “O my Friends! Know that this world is also a fearful abode. Everyone is buffeted by waves in this abode. No one remained and no one shall remain. There is no benefit constructing homes on earth. Construct homes in the Aakhirat where there will be everlasting endurance.”

THE PIOUS LADY

Once, a pious woman lit the fire to heat some bread. After igniting the fire, it was time for Namaaz. She left the fire and engaged in Namaaz. After completing her Namaaz she saw her baby playing happily in the fire. She quickly retrieved him from the fire and narrated the episode to her husband. Her husband went and narrated it to Nabi Isaa (Alayhis salaam). He instructed the man to bring his wife. When the woman came, Nabi Isaa (Alayhis salaam) asked: “What do you do so pleasing to Allah Ta’ala Who has granted you this status that the fire became cool for your baby?” The woman said: “Allah is Aalimul Ghaib (The Knower of the Unseen). I am not aware of anything except four things: I am grateful for the bounties He bestows to us. I patiently bear the calamities He afflicts us with. I am pleased with whatever He is pleased. I give preference to the deeds of the Hereafter over the deeds of this world even if I should lose the worldly benefit.”

On hearing this, Nabi Isaa (Alayhis salaam) said: “This is the reason for the protection. If she had been a male, she would have been the recipient of *Wahi*.”

NOOR FROM THE GRAVE

One day Hadhrat Nabi Isaa (Alayhis salaam) while passing through the Qabrustaan saw a wonderful *Noor* (celestial light) radiating from a grave. Nabi Isaa (Alayhis salaam) supplicated to Allah Ta’ala to restore the inmate of the grave to life as he was eager to know the reason for the emission of such brilliance from his grave. The grave split open and a man clad with a sheet of *Noor* emerged. Nabi Isaa (Alayhis salaam) enquired: “*In exchange for what deed did you receive this splendor?*” The Inmate of the Grave said: “*I had a pious son in the world who used to supplicate on my behalf. Allah Ta’ala accepted his dua and forgave all my sins, hence Allah Ta’ala bestowed His mercy to me.*”

Nabi Isaa (Alayhis salaam) commented: “*It is true. The duas of sons and daughters for their parents are readily accepted.*”

KING JAMJAAH

Once Nabi Isaa (Alayhis salaam) whilst journeying through the wilderness came upon a decomposing human skull. He supplicated to Allah Ta’ala to restore the person of the skull to life as he (Nabi Isaa) was

eager to converse with him. Nabi Isaa (Alayhis salaam) wondered of the person's sin which had warranted his skull to be de-sanctified in this manner. Came the Divine Voice: 'O Isaa! Address the skull, it will speak.' Nabi Isaa (Alayhis salaam) said to the skull: 'O Skull! With the permission of Allah speak to me.' Thereupon the skull proclaimed: "*Ash-hadual laailaaha il lallaahu wa-ashadu anna Isaa Roohullaah. (I testify that there is no deity except Allah, and I testify that verily, Isaa is the Rooh of Allah.)*" O Isaa! Ask whatever you wish to." Nabi Isaa asked:

"Were you a male or a female? Were you fortunate or unfortunate, poor or wealthy, pious or evil? Were you of high or low stature? Were you miserly or generous? What is your name?" The skull spoke: "O Roohullah! I was a king. My name is Jamjaah and I was a very generous person. I was fortunate and accepted by all. I was pious and of high stature. Many kings were my vassals. I owned abundant wealth and kingdom. I was always in prosperity and had no grief or worry.

I had five thousand young handsome slaves, all donning red uniforms and 5000 young handsome slaves donning white uniforms, standing ready with swords on my left and right sides. And another 5000 slaves who were expert musicians and singers; 5000 slaves were in my service at my beck and call. I had a thousand beautiful slave girls who were expert singers. Another thousand

beautiful slave girls were expert dancers. O Messenger of Allah! If I elaborate more on my splendour and glory, you will be astonished.

My reign extend from the east to the west. You will marvel if I explain my wars. No one had the power to oppose me. I reigned for four hundred years. Daily I fed and clothed thousands of poor. But my great misfortune was that I did not recognize my Creator. I was an idol-worshipper.”

Nabi Isaa (Alayhis salaam) asked: “How long ago did you flourish? In what condition did you die? What was the form and appearance of Malakul Maut?”

The Skull said: “O Messenger of Allah! I lived a hundred years ago. One day I was overcome by extreme heat. My body became weak and limp. I instructed my ministers to bring the physicians to tend to me. Numerous physicians were my servants. The physicians came and prescribed, but their remedies were of no avail. My condition steadily deteriorated. On the fifth day, I was in complete misery. My tongue was sealed, unable to speak, and my face blackened. My body began to shiver uncontrollably. My vision departed. I drifted into unconsciousness. During this state of the pangs of death, I heard a voice proclaiming: “Take hold of the soul of Jamjaah and cast it into Jahannam.” A moment thereafter appeared Malakul

Maut in the most hideous and fearful form. His head was in the sky. He was a massive giant whose ugly form drove me insane with terror. He had several heads. Fear constrained me to cry and plead, but it was of no avail.”

Nabi Isaa (Alayhis salaam) interjected: “O Jamjaah! Did you ask Malakul Maut why he had so many mouths?” Jamjaah said: “Yes, I did ask. He explained that with the mouth in front, he extracts the souls of the Mu’mineen. With mouth on the right, he extracts the souls of the inhabitants of the heavens. With the mouths on the left and behind, he extracts the souls of the kuffaar and mushrikeen.”

Nabi Isaa (Alayhis salaam): “How did you feel the pangs of death?”

Jamjaah: “I saw a number of Angels with Izraaeel (Malakul Maut). Some had hammers of fire; some had knives; some had swords and some had fiercely burning flames. All of this was cast onto my body. There was never a fire whose heat was so intense. Then they began to harshly extract my soul. I cried, groaned and wailed. In sheer terror and desperation I blurted out saying that in exchange for my freedom they can have all my wealth and kingdom. However, their response was such a violent slap on my face that all the joints in my body separated. It was like being struck by a thousand

swords. I died with agony and in excruciating pain which is inexplicable.

Then I was buried. Munkar and Nakeer appeared in my grave. Their hideous sight drove me to insanity. When they asked: *“Who is your Rabb!”* Insane with fear, I said: *“You are my Lord.”* As I uttered this, they struck me with steel hammers. The entire earth under me shook. Then they asked: *“What was your Deen?”* Insane with fear, my tongue could not move. Again they struck me with a fiery steel hammer. Then they said: *“The Wrath of Allah is on those who consume His provisions and worship others.”*

Then the grave began crushing me. The ground spoke: *“O enemy of Allah! For ages you lived on my surface and remained in Kufr. Now you have come to me. I shall now teach you the Right of Allah.”*

My body was being crushed by the grave from side to side. Death was on all sides, but I could not die. The earth proclaimed to me: *“O Enemy of Allah! I shall now teach you what the Rights of Allah are.”* Then there appeared two hideously looking Angels donning black garments. These two took my soul to the Arsh of Allah Ta’ala. I gained some hope, thinking that I was being taken to the mercy of Allah.

There were four lesser thrones of precious stones by the Arsh. Ibraaheem Khalilullah was seated on the one throne, on the second was Musaa Kaleemullah, and on the third was Muhammad Habeebullah (Sallallahu alayhi wasallam).

On the fourth throne was the Angel Maalik, the Caretaker of Jahannam. Fire, chains and a variety of instruments of chastisement were by him. I was taken to Maalik. I was then severely punished, enchained. My skin was peeled from my body and I was cast in the midst of serpents and scorpions. Then I was cast into Jahannam. My mouth was sealed. I was unable to emit a single sound. I was encased in a steel coffin. Today I heard a Voice from the Arsh commanding that I be removed from the coffin and cast in the pathway of Nabi Isaa (Alayhis salaam). It was said that this was in lieu of my good deeds on earth.”

Allah Ta’ala informed Nabi Isaa (Alayhis salaam) that He had decreed in the realm of eternity that He would restore Jamjaah to life after Nabi Isaa makes dua for him. After Nabi Isaa (Alayhis salaam) supplicated to Allah Ta’ala, he (Nabi Isaa) with the permission of Allah Ta’ala commanded Jamjaah to come to life. Jamjaah was then restored to life. He lived for 80 years passing night and day in the worship of Allah Ta’ala.

NABI ISAA'S ZUHD

Once in one of his sojourns through the wilderness, Hadhrat Nabi Isaa (Alayhis salaam) had taken with him a mug for drinking water and a comb for his long hair. As he walked, it occurred to him that the mug was a cumbersome worldly object. He said to himself: 'If I cup the palm of my hand, it will serve the purpose of the mug.' Thus, he left the mug at the side of the road. A short while later, he thought that the comb too was cumbersome. With the fingers of his hand, he could comb his hair. Thus, he discarded the comb as well.

THE BLESSINGS OF THE NAME OF ALLAH TA'ALA

Once when Nabi Isaa (Alayhis salaam) was passing by a grave, he perceived that the inmate was under severe punishment. Grieved by the suffering of the inmate of the grave, Nabi Isaa (Alayhis salaam) resolved to make Dua of Maghfirat (seeking forgiveness) for the punished one. With this intention he renewed his wudhu. Then, even before he could begin with his Dua, he perceived that the punishment had completely ceased.

Very much surprised, he supplicated to Allah Ta'ala to be informed of the reason for the cessation of the punishment although there was no deed of virtue which the deceased could perform for gaining forgiveness. Allah Ta'ala revealed to Nabi Isaa (Alayhis salaam)

that the inmate of the grave was a notoriously evil person hence the punishment. When he had died, he had left behind an infant.

The infant had now become of the age to be taken to an Ustaadh for ta'leem. The mother left the child by an Ustaadh. Commencing the ta'leem, the Ustaadh said to the boy to recite '*Bismillaahir Rahmaanir Raheem*'. The moment the boy said: "*Bismillaah...*", Allah Ta'ala ceased the punishment. The boy had not yet completed the whole Tasmiah, but just on the mention of Allah's Name, the punishment was terminated. By virtue of the thawaab of having recited the Name of Allah Ta'ala, the father was forgiven and the punishment ended. Such is the barkat of the Name of Allah Ta'ala.

THE DEMISE OF HADHRAT MARYAM (ALAYHAS SALAAM)

Nabi Isaa (Alayhis salaam) was on a journey from Baitul Maqdis to the Land of Shaam together with his mother, Hadhrat Maryam (Alayhas salaam). Along the journey she became ill. She asked Nabi Isaa to obtain for her a certain herb which grew in the wilderness. Whilst he went in search of the herb, Hadhrat Maryam (Alayhas salaam) passed away. Immediately a group of Houris from Jannat arrived to give her ghusl. She was clad with a kafan from heaven and buried on the same spot.

When Nabi Isaa (Alayhis salaam) returned, he did not find his mother. He called her twice. But there was no response. The third time he called, he heard his mother responding: *“Labbaik! O my son, why are you calling me?”* Nabi Isaa (Alayhis salaam) said: *“I have called thrice. Where were you, O my Mother?”*

Maryam (Alayhas salaam) said: *“The first time you called, I was in Jannatul Firdaus (the Highest Jannat). When you called the second time, I was by Sidratul Muntaha. At the third call, I descended to the first Heaven to answer you.”* Nabi Isaa (Alayhis salaam) said: *“O Mother, explain to me what had transpired with you.”* She said:

“What greater fortune is there than Allah Ta’ala granting Jannatul Firdaus to someone?” After narrating to him her state, Nabi Isaa (Alayhis salaam) returned to Baitul Maqdis and continued with his mission of Nubuwwat calling people to Allah Ta’ala.

THE SABBATH

One day whilst seated on the mimbar of the Musjid, Nabi Isaa (Alayhis salaam) informed the people that Allah Ta’ala has revealed that henceforth the Sabbath (i.e. Saturday) which was the holy day according to the Tauraah has now been abrogated and Sunday has been decreed to be the holy day. The people refused to

accept this change, accusing Nabi Isaa (Alayhis salaam) of abrogating the Shariah of Nabi Musaa (Alayhis salaam). When the dissenters resolved to kill Nabi Isaa (Alayhis salaam), the true Mu'mineen warned them of the Wrath of Allah Ta'ala. They were reminded of Allah's Wrath when they had killed Nabi Zakariyya (Alayhis salaam). They urged the people to repent and seek refuge with Allah Ta'ala from Jahannam. However, the kuffaar were determined to kill Nabi Isaa (Alayhis salaam). Allah Ta'ala foiled all their evil schemes of killing Nabi Isaa (Alayhis salaam).

THE QUR'AAN

Thereafter a group of Mu'mineen would constantly be with Nabi Isaa (Alayhis salaam). They would not leave him alone. A lady who saw Nabi Isaa (Alayhis salaam) constantly in the company of the Hawaariyyoon (his companions) asked them why did they believe that he was the true Nabi of Allah. They said: "Isaa Maseeh is the Rasool of Allah. He restores the dead to life; cures the blind, the lame and the leper." The woman responded: "Blessed is the woman who had borne this Rasool." On hearing this comment, Nabi Isaa (Alayhis salaam) commented:

"Blessed is the Ummah of that Nabi who will recite the Qur'aan." The woman asked: "O Messenger of Allah! What is the Qur'aan?" He said: "The Qur'aan is the Scripture which Allah will reveal to His Final Nabi

Muhammad Mustapha (Sallallahu alayhi wasallam). In his Ummah will be Huffaaz of the Qur'aan while the Scriptures of other Ambiya were not memorized.”

THE PLOT OF THE YAHUD

When the Yahud were informed that Nabi Isaa (Alayhis salaam) had predicted the arrival of a Nabi who will abrogate the Tauraah and the Shariat of Nabi Musaa (Alayhis salaam), they determined to kill him. In collaboration with the kaafir king of the time, the Yahud formulated their plot to kill Nabi Isaa (Alayhis salaam).

Nabi Isaa (Alayhis salaam) together with his Hawaariyyeen went into a house called Ainus Sulook. The Yahood besieged this house. The chief of the Yahud was Shu-yoo'. He entered the house first in search of Nabi Isaa (Alayhis salaam). Meanwhile Hadhrat Jibraeel (Alayhis salaam) appeared and removed Nabi Isaa (Alayhis salaam) through the roof. He was taken to the fourth Heaven where he is to this day. There he will remain until the time arrives for his return to this world during the Khilaafate of Hadhrat Mahdi (Alayhis salaam).

Allah Ta'ala changed the appearance of Shu-yoo' to resemble Nabi Isaa (Alayhis salaam). When there was a delay in him emerging from the house, the other Yahud entered and apprehended him. All his pleas went in

vain. He tried his best to convince them of his identity. Then they asked: “If you are Shu-yoo’, then where is Isaa? And, if you are Isaa, then where is Shu-yoo’?” All of them were cast into confusion. They decided that he was Nabi Isaa (Alayhis salaam), hence they took him without realizing that Nabi Isaa (Alayhis salaam) was raised into the heavens. It was Shu-yoo’ whom they crucified believing him to be Nabi Isaa (Alayhis salaam).

Recounting the confusion of the Yahud and declaring the protection of Nabi Isaa (Alayhis salaam) by Allah Ta’ala, the Qur’aan Majeed states:

*“They (the Yahud) plotted and Allah too plotted.
Allah is the best of plotters.”
(Aal-e-Imraan Aayat 54)*

*“O Isaa! Verily, I shall take and lift you to Me, and I
shall exonerate you (of the slanders) of the Kaafireen.”
(Aal-e-Imraan Aayat 55)*

Allah Ta’ala had foiled their conspiracy to kill Nabi Isaa (Alayhis salaam). The Yahud had plotted a variety of schemes against Nabi Isaa (Alayhis salaam). They had enlisted the support of their king Herodus whom they convinced that Nabi Isaa (Alayhis salaam) was a heretic, a false claimant of Nubuwwat and that he

abrogated the Tauraah and the Shariat of Nabi Musaa (Alayhis salaam).

Herodus, from the very inception of the birth of Nabi Isaa (Alayhis salaam) had harboured fear and enmity for him. He therefore quickly approved of the plot to kill Nabi Isaa (Alayhis salaam). But the plot rebounded on them.

Refuting the contention of having killed Nabi Isaa (Alayhis salaam), the Qur'aan Majeed says:

“(The Yahud said): ‘Verily, we have killed Isaa, the son of Maryam, The Messenger of Allah.’ However, they never killed him nor crucified him, but the issue was made confusing for them. Those who disputed in this matter (of Nabi Isaa), are most certainly in doubt (and confusion). They have no knowledge regarding this. They follow only conjecture. Most certainly, they never killed him. On the contrary, Allah lifted him (Nabi Isaa) unto Himself. Allah is The Mighty, The Wise.”
(An-Nisaa’, 157 and 158)

Nabi Isaa (Alayhis salaam) was lifted with his physical body into the Heavens where he is to this day in the Fourth Heaven among the Malaaikeh. There he will remain until the time comes for his return to earth during the Khilaafate of Hadhrat Mahdi (Alayhis salaam).

When Nabi Isaa (Alayhis salaam) had perceived that the Yahud were about to execute their plot to kill him, he assembled his Hawaariyyeen (Companions). Iblees informed the Yahud plotters, whose task it was to kill Nabi Isaa (Alayhis salaam), of the meeting of Nabi Isaa and his Companions. The house wherein they were was besieged by a very large group of Yahud.

Inside the house, Nabi Isaa (Alayhis salaam) said to his Hawaari: “Is there any one among you prepared to go outside and be killed, then be with me in Jannat?”

One of the Hawaari volunteered. Nabi Isaa (Alayhis salaam) presented his kurtah and amaamah to him. Then Nabi Isaa (Alayhis salaam) by way of Mu’jizah (miraculously) imposed his own appearance on this Companion. When he emerged from the house, the Yahud apprehended him. He was then executed on the cross. This is one version pertaining to the killing of a man who had resembled Nabi Isaa (Alayhis salaam).

The other view is that the one who was killed was one of the Yahud plotters. They had killed their own man who had entered the house. His appearance was then changed to resemble Nabi Isaa (Alayhis salaam). Allah knows best.

The Qur’aan does not narrate the details of this episode. It only categorically refutes the claim of Nabi Isaa

(Alayhis salaam) having been crucified and killed. Only Allah Ta'ala is aware of the correct version and details. There is however, certitude regarding the substitution version. Since the Yahud themselves had made different claims, there is this conflict regarding the true version.

According to some narrations, after the Yahud had killed their own man, they disputed among themselves. Some argued that while the face of the killed man resembled the face of Nabi Isaa (Alayhis salaam), there was no resemblance in the rest of his body. If the slain man was indeed Isaa (Alayhis salaam), what has happened to their own man who was nowhere to be found? If he, the slain man, is one of them, then what has happened to Nabi Isaa (Alayhis salaam)? They were confounded and cast into doubt and confusion, hence conflicting claims and theories were conjectured. It is to this confusion that the Qur'aan refers.

The confusion of the Ahl-e-Kitaab (Yahud and Nasaraa) will be eliminated only when Nabi Isaa (Alayhis salaam) returns to earth in close proximity to Qiyaamah. Referring to the elimination of their confusion, the Qur'aan Majeed states:

“There is none from among the Ahl-e-Kitaab, but he will believe in him (Isaa) before his death.”

(An-Nisaa', Aayat 159)

This Aayat has two explanations. One tafseer is that the pronoun ‘his’ in the phrase, ‘his death’, refers to the people of Ahl-e-Kitaab. That is, before every Yahudi and Nasraani dies, (that is, moments prior to his death), the truth pertaining to Nabi Isaa (Alayhis salaam) will be revealed to him. But belief at that time will be of no avail. It will not be valid.

The other tafseer which is corroborated by authentic Ahaadith, is that before *his (Isaa’s)* death, every one of the Ahl-e-Kitaab of that era will believe in him. The Yahud who had hitherto categorically rejected his Nubuwwat will accept the Truth, and the Nasaara will renounce their false, corrupt beliefs and enter into the fold of Islam. In this regard, Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“Most assuredly, the Son of Maryam will descend (from heaven) as a just ruler. He will slay Dajjaal. He will kill pigs and break crosses. Sajdah (Ibaadat) will then be for only Allah, Rabbul Aalameen. Recite, if you wish (the Qur’aanic Aayat):

‘And, there is none among the Ahl-e-Kitaab, but he will believe in him (Isaa) before his (Isaa’s) death.’

Then someone asked: “*The death of Isaa?*” That is, does the Aayat refer to the death of Nabi Isaa (Alayhis salaam), and that every one of the Ahl-e-Kitaab will believe in him before his (Isaa’s) death. Hadhrat Abu

Hurairah (Radhiyallahu anhu) confirming this, said thrice: *“(Yes) the death of Isaa.”* This further confirms that Nabi Isaa (Alayhis salaam) is still alive, and that he will die only after he has accomplished the mission for which Allah Ta’ala will send him back to earth.

The following Aayat 61 in Surah Zukhruf also supports this tafseer:

“Verily, he (Isaa) is a Sign of the Hour (of Qiyaamah). Therefore, do not doubt the Hour, and follow me (i.e. Rasulullah – Sallallahu alayhi wasallam).”

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) also confirms that the pronoun ‘he’ mentioned in this Aayat of Surah Zukhruf, refers to Nabi Isaa (Alayhis salaam).

A LIVING HAWAARI (SAHAABI) OF NABI ISAA (ALAYHIS SALAAM)

During the Khilaafat (Reign) of Hadhrat Umar (radhiyallahu anhu), the army of Islam reached Mt. Halwaan in Iraq at the time of Asr. The Muath-thin proclaimed the Athaan. When the Muath-thin recited: *“Allaahu Akbar!”*, a voice from within the mountain responded: *“La qad kab barta kabeeran” (Verily, you have proclaimed a mighty Takbeer).* When the Muath-thin recited: *“Ash-haduanna Muhammadar Rasulullaah”*, the voice responded: *“He is the Nabi*

about whom Hadhrat Isaa (alayhis salaam) delivered to us glad tidings.”

The Voice responded to every statement of the Muaththin. At the ending of the Athaan, the astonished Sahaabah addressing the Voice of the unseen being, said: “O Being! May the mercy of Allah be on you. Are you an Angel or a Jinn or some other slave of Allah? You have transmitted your voice to us. Now reveal yourself. We are the Sahaabah of Rasulullah (sallallahu alayhi wasallam) and the army of Hadhrat Umar (radhiyallahu anhu).”

Observing a wonderful scene, the Sahaabah were astounded to see the mountain split, and in the same way as the miraculous Camel of Nabi Saalih (alayhis salaam) had emerged from the mountain which had split open, there emerged from Mount Halwaan, a noble man of extreme old age. He made Salaam and said: “I am from the tribe of Bin Barthamla (a tribe of Bani Israaeel) and a Companion of Hadhrat Isaa (alayhis salaam). He had ordered me to take up residence in this mountain. He had made Dua to Allah Ta’ala to grant me life until he descends from the heaven. Convey my Salaams to Umar Ibn Khattaab.” He then promptly disappeared into thin air. Despite numerous searches undertaken, the Sahaabah were unable to locate him. Allah’s Qudrat and mysteries are indeed marvellous. That Sahaabi of Hadhrat Isaa (alayhis salaam) is today

well over 2000 years old and will join Hadhrat Isaa (alayhis salaam) when he appears on earth.

ASSOCIATES IN BAATIL

Once Hadhrat Isaa (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa (alayhis salaam) mounted a small hill and called out:

“O people of the village!” Someone from the village responded: “What is your command, O Roohullaah!”

Nabi Isaa: What is the state of your people?

Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?

Skeleton: We were engrossed in the love of the world and followed the transgressors.

Nabi Isaa: To what extent did you love the world?

Skeleton: As much as a baby loves its mother. When the mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?

Skeleton: There are reins of fire on their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak?

Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire.” (Nazhatul Basaateen)

CRYING AND SMILING

Hadhrat Nabi Isaa (alayhis salaam) and Hadhrat Nabi Yahya (alayhis salaam) were contemporaries. Hadhrat Yahya (alayhis salaam) was the cousin of Hadhrat Maryam (alayhas salaam). He was therefore the uncle of Nabi Isaa (alayhis salaam). There was a vast difference in the temperament of these two great Nabis. While Nabi Isaa (alayhis salaam) was always smiling, Hadhrat Yahya (alayhis salaam) was always crying.

One day when the two met, Hadhrat Isaa (alayhis salaam) said to Hadhrat Yahya (alayhis salaam): “O Yahya! Have you lost all hope in the mercy of Allah? Your crying never ceases.” Hadhrat Yahya (alayhis salaam) said: “O Isaa! Are you completely at ease regarding the Wrath of Allah Ta’ala, therefore you smile forever?”

Allah Ta'ala sent an Angel to arbitrate in the dispute. The Angel said: "O Isaa! In public remain as you are (i.e. keep smiling). But in seclusion be crying like Yahya." Then the Angel said to Nabi Yahya (alayhis salaam): "O Yahya! In seclusion do as you are doing now (i.e. cry much). But, in public smile (like Nabi Isaa) so that people do not despair in the mercy of Allah."

NABI ISAA'S REFUGE

Once along his travels through the wilderness, Hadhrat Nabi Isaa (alayhis salaam) was caught in a fierce storm. It was raining in torrents. Thunder and lightning were striking all around. While Nabi Isaa (alayhis salaam) was searching for a place to shelter, he observed a tent in the distance. On reaching the tent, he saw a woman inside. He turned and went away.

Soon Nabi Isaa (alayhis salaam) saw a cave. When he reached the cave, he saw a lion inside. Patting the lion on the head, Nabi Isaa (alayhis salaam) supplicated: 'O Allah! You have made a place of refuge for everything, but for me.' Allah Ta'ala sent *Wahi (Revelation)* to him, saying: "Your refuge is in the Abode of my Mercy. On the Day of Qiyaamah, I shall marry you to a hundred Houris (Damsels of Jannat) whom I have created with My own Hands. For your waleemah (wedding feast) I shall feed people for a period of 4000 years. Each day of these years will be the equivalent of the entire life-

span of the earth. I shall order an announcer to proclaim: ‘Where are all the people of abstinence (the Zaahideen) of the world? Attend the waleemah of Isaa Ibn Maryam, the illustrious Zaahid (abstemious personality) of the world.’ ”

Allah has power over all things. The life of the Aakhirah is a never-ending existence. Billions and trillions of years pale into insignificance and oblivion. The time of the Aakhirah cannot be quantified with regard to limit, for there will be no limit to that timeless celestial dimension of existence, of everlasting pleasure, peace and comfort.

SPEAKING FROM THE CRADLE

Rasulullah (sallallahu alayhi wasallam) said: “None but three persons spoke in the cradle.” Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Hadhrat Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrat Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness on the outskirts of the town having dedicated his life to the worship of Allah Ta'ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother's call, he said to himself: "Should I answer her or continue with the Salaat?" Annoyed at the delay, his mother in anger cursed: "May you see the face of a prostitute."

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community descended on Juraij, demolished his hut and assaulted him. Juraij made wudhu, performed Salaat, then turned to the infant boy and said: "Who is your father, O boy?" The infant spoke and pointed out the shepherd who was present.

The remorseful people vowed to rebuild Juraij's hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: "O Allah! Make my son like this man."

The infant immediately disengaged from his mother's breast and supplicated: "O Allah! Don't make me like him." Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: "O Allah! Don't make my son like her." Again the baby stopped drinking and said: "O Allah! Make me like her."

In astonishment, the mother said to her baby: "Why do you say so?" The baby responded: "The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent."

FORLORN GRAVES

When Hadhrat Nabi Isaa (Alayhis salaam) once passed through a Qabrustaan, he saw some newly made graves. When he went near to the graves it was revealed to him that the inmates were being severely punished. He made dua for them, then proceeded with his journey. On his return he saw that the same graves had caved in, were unkept and desolate. It was a forlorn sight. When he went near to the graves, it was revealed to him that all had been forgiven and were in enjoyment in gardens of flowers.

Bewildered and astonished, Nabi Isaa (Alayhis salaam) supplicated: "O Allah! After death they had not rendered any good deeds. What is the reason for their forgiveness?" Allah Ta'ala revealed: "When their graves became dilapidated and desolate, and there was

no one to show any concern for them, I became merciful on them and forgave them.”

THE HUNTER AND NABI ISAA’S CURSE

Once Hadhrat Nabi Isaa (alayhis salaam) passed by a hunter who had caught a female springbuck. Pleading, the buck said to Hadhrat Isaa (alayhis salaam):

"O Ruhullah! Let the hunter allow me to feed my kids. I shall return thereafter."

Refusing, the hunter said that the buck will not return. In response the buck said:

"If I do not return, I shall be worse than the person who refrains from ghusl on Fridays."

The buck was then allowed to go. After feeding her kids, the buck returned. Hadhrat Isaa (alayhis salaam) had intended to purchase the buck from the hunter for a gold coin. He wanted to set it free. But before his arrival, the hunter had slaughtered the buck. Hadhrat Isaa (alayhis salaam) smitten with grief, cursed the hunter and said: "May there never be blessings (barkat) in your profession."

The effect of Hadhrat Isaa's curse will remain with hunters until the Day of Qiyaamah. There is no barkat in the profession of hunting. Rasulullah (sallallahu alayhi wasallam) said that a hunter is a ghaafil (an unmindful and careless person).

NABI ISAA (ALAYHIS SALAAM) AT HAJR ASWAD

A Buzrug narrated that he had observed Ambiya and Malaaikeh around the Ka'bah. They usually frequent the Ka'bah Shareef on the nights of Jumuah, Mondays and Thursdays. He saw Rasulullah (sallallahu alayhi wasallam) with a huge gathering of Auliya. Hadhrat Ibraahim (alayhis salaam) assembles with his progeny at the door of the Ka'bah in line with Maqaam-e-Ibraahim. Hadhrat Nabi Musa (alayhis salaam) and some other Ambiya (alayhimus salaam) assemble between Rukn-e-Yamaani and Rukn-e-Shaami. Hadhrat Nabi Isaa (alayhis salaam) with a group of his followers was seen sitting in the proximity of Hajr Aswad. Rasulullah (sallallahu alayhi wasallam) assembles near to Rukn-e-Yamaani with his Family, Sahaabah and senior Auliya. Hadhrat Ibraahim (alayhis salaam) and Hadhrat Isaa (alayhis salaam) appeared to be the happiest among them all. Besides this, the Buzrug said that there are numerous other wonders which are inexplicable and beyond comprehension.

SILENCE FOR JANNAT

Someone asked Nabi Isaa (alayhis salaam): "Tell me of an action which will take me to Jannat." Nabi Isaa (alayhis salaam): "Don't speak." The man said: "We are compelled to speak." Nabi Isaa (alayhis salaam): "Besides goodness do not speak."

Rasulullah (sallallahu alayhi wasallam) said:

- * “Besides goodness, restrain your tongue from everything else. In this way will you defeat shaitaan.”
- * “Allah has mercy on one who speaks only goodness. Besides goodness, he adopts silence.”
- * “Most sins of man are the effects of his tongue.”

CONVERSION AFTER DEATH

In bygone times during the era of Bani Israaeel there was a man whose wife was the most beautiful woman of her age. The husband was madly in love with her. Soon she died. The husband was beyond himself with grief. He passed the days at her graveside grieving and crying.

One day Hadhrat Nabi Isaa (alayhis salaam) passed by him. When he saw the man grieving and sobbing, he asked: “What causes you to cry?” After the man narrated his story, Nabi Isaa (alayhis salaam) asked: “Would you love that I resurrect her with the permission of Allah?” The man excitedly said: “Yes.” Nabi Isaa (alayhis salaam) called the inmate of the grave to come forth. Suddenly from out of the grave emerged a black man. Flames of fire were shooting from his nostrils, eyes and ears. The black man said: “*Laa ilaha il lallaahu Isaa Roohullaah.*” This was the Kalimah of Imaan during Nabi Isaa’s time.

The husband cried: “O Nabi of Allah, that was not the grave of my wife.” He pointed to another grave. Nabi Isaa (alayhis salaam) said to the blackman: “Return to your abode and to the state on which you are.” The blackman dropped down dead and the soil miraculously covered him in the grave.

Then Nabi Isaa (alayhis salaam) turned to the other grave and ordered: “O inmate of the grave, stand with the permission of Allah.” The grave split open, and out emerged the woman dusting the sand from her head. The man said: “This is my wife, O Roohullaah!” Nabi Isaa (alayhis salaam) said: “Take her.” The husband took her and went away.

Having spent days at the graveside, he said to his wife: “Sleep is overwhelming me. I wish to take a rest.” He placed his head on her lap and fell into a deep sleep. Whilst he was asleep, the prince (the son of the land’s king) who was extremely handsome passed near them. When he saw this most beautiful woman, he fell in love with her and she fell in love with him. She gently placed her husband’s head on the ground and went to the prince who lifted her on his horse and rode away.

Soon the husband’s eyes opened. He was shocked and dismayed to find his wife missing. He picked up the hoof prints of the horse and followed. Ultimately he reached them, and said to the prince: “O prince! She is

my wife. Leave her.” However, his wife refuted him and said: “I am the slave-girl of the prince.” The prince said to the husband: “Do you plan to abduct my slave-girl?” The husband said: “I take an oath by Allah that she is my wife and my Master Isaa (alayhis salaam) resurrected her after she had died.”

Whilst the dispute was in progress, Nabi Isaa (alayhis salaam) appeared on the scene. The husband cried: “O Roohullah! Is she not my wife whom you had brought back to life?” Nabi Isaa (alayhis salaam) said: “Yes.” The woman interjected: “O Roohullah! Verily, he (the husband) is a great liar. I am the slave-girl of the prince.” Nabi Isaa (alayhis salaam) said: “Are you not the one whom I had brought to life with Allah’s permission?” She responded: “No! Wallaah! O Roohullah!”

Nabi Isaa (alayhis salaam) said to her: “Return to us what we had given to you!” Spontaneously, she dropped down dead. Nabi Isaa (alayhis salaam) commented: “Whoever desires to see a person who had died a kaafir, was resurrected, accepted Imaan and died a Mu’mín, should look at that blackman. And, whoever desires to see a person who died as a Mu’mín, then was given life by Allah, and died as a kaafir, should look at this woman.”

Shocked and astonished, the husband took an oath that he will never again marry. This was permissible in the Deen of Nabi Isaa (alayhis salaam). He took to the wilderness and engrossed himself in Allah's ibaadat until Maut claimed him –*Rahimahullaah*.

APES AND PIGS

Once Nabi Isaa (alayhis salaam) told some children of the kinds of food their fathers had eaten. The children went and asked their fathers to give them also of the delicacies which they had eaten. They asked: "Who informed you of this?" The children said: "Isaa (alayhis salaam) told us." The fathers then prohibited their children from meeting Nabi Isaa (alayhis salaam). They detained the children in a large house to prevent them from meeting Nabi Isaa (alayhis salaam).

One day, Nabi Isaa (alayhis salaam) asked a parent about the whereabouts of the children. He asked: "Are your children in this house?" The father said: "There are no children in this house. There are only apes and pigs." Nabi Isaa (alayhis salaam) said: "If Allah wills, there will be only apes and pigs." When the man went inside, he found that the children had been transformed into apes and pigs.

SAAM IBN NUH (ALAYHIS SALAAM)

Someone requested Nabi Isaa (Alayhis salaam) to bring to life someone who had died in ancient times. With the

permission of Allah Ta'ala, Nabi Isaa (Alayhis salaam) restored Saam, the son of Nabi Nuh (Alayhis salaam) to life. When Saam emerged from his grave, his hair and beard were white. Nabi Isaa (Alayhis salaam) asked in surprise: "What is this whiteness? During your era none had white hair due to old age" Saam said: "When I heard your voice (to come to life), I thought that it was Qiyaamah. Fear transformed my hair (hence the white hair and beard)." Nabi Isaa: "When did you die?" Saam: "Four thousand years ago. I can still taste the pangs of death."

EXPULSION FROM THE MUSJID

Once when Nabi Isaa (Alayhis salaam) saw some persons engaging in worldly conversation in the Musjid, he exclaimed: "*Do you think that the Musjid is a bazaar (marketplace)?*" He knotted his shawl into a rope, then beating these men with it, he expelled them from the Musjid.

THE DECREE OF ALLAH TA'ALA

Once along a journey, Hadhrat Nabi Isaa (Alayhis salaam) was walking along the banks of a river. Some children were frolicking and playing in the water. He observed that a burly child was standing alone in the water. The smaller children would sneak up to him, push him and splash water on him. The burly child would become enraged and try to grab hold of the others, but they would flee.

Looking closely at the burly boy, Nabi Isaa (Alayhis salaam) understood that he was blind, hence the others were pestering him so much. Nabi Isaa (Alayhis salaam) made dua for the restoration of his vision so that he too could enjoy himself as the others were.

Accepting Hadhrat Isaa's dua, Allah Ta'ala restored the vision of the boy. Now he could see. He glanced around him. He grabbed hold of the first small boy who approached him and submerged his head underwater. The boy drowned. Then came another boy, without realizing that the big boy could now see, attempting to push him. The burly boy grabbed him and also submerged him underwater. This boy too died.

Shocked and grieved, Nabi Isaa (Alayhis salaam) supplicated: "O Allah! Take away his vision." Thus the boy reverted to blindness. Came the Divine Reprimand: "O Isaa! Do not interfere in My Decrees!"

THE NUZOOOL (DESCENT) OF NABI ISAA (ALAYHIS SALAAM)

Among the great Signs of the Impending Hour of Qiyaamat is the *Nuzool* of Hadhrat Nabi Isaa (Alayhis salaam) from the Heavens. Only Allah Azza Wa Jal has the knowledge of the time when Qiyaamat will dawn. Not even Rasulullah (Sallallahu alayhi wasallam) was aware of the date of Qiyaamat. The Qur'aan and

Ahaadith emphatically proclaim that this knowledge is exclusively with Allah Ta'ala.

It will be during the Khilaafate of Hadhrat Mahdi (Alayhis salaam) that Nabi Isaa (Alayhis salaam) will descend from the Heavens. It will be a time when a great war will be raging between Muslims and Christians. It will be the same era when Dajjaal, the Yahudi, on whose forehead will be inscribed *Kaaf-Faa-Raa (Kaafir)*, will appear. Dajjaal will proclaim himself to be god and labour to prove his claim with miraculous demonstrations. However, when this ruse will not sufficiently attract followers, he will proclaim himself to be the Maseeh-e-Hidaayat (the Maseeh of Guidance).

This scheme of Dajjaal will attract to himself the entire nation of Yahud (Jews). The Yahud are also to this day awaiting the advent of Maseeh-e-Hidaayat, hence when Dajjaal puts forth this claim, they will flock to him.

It will be during this period that one day the Muslims will assemble in the Jaami' Musjid of Damascus to perform Asar Salaat. The Iqaamat will just have completed and Hadhrat Mahdi (Alayhis salaam) will be moving to the Musallah to lead the Salaat. Suddenly a sound will attract the attention of everyone. The Muslimeen will look above and see a beautiful white cloud over them. Within moments they will see with

clarity Hadhrat Nabi Isaa (Alayhis salaam) clad in two beautiful shawls with his hands on the wings of two Angels descending.

The Malaaikeh will leave Nabi Isaa (Alayhis salaam) on the eastern minarah of the Musjid, and then disappear. Henceforth Hadhrat Isaa's relationship will be restored with this ephemeral world. A ladder will be placed against the minarah for him to descend. On entering the Musjid he will join in the Sufoof with all the Musalleen. (Note well: There will be no devil's distance and no devil's nikaab and no other protocols of the devils and atheists.) Nabi Isaa (Alayhis salaam) will join with the Muslimeen in the Sufoof (Rows) standing shoulder to shoulder with them as commanded by Rasulullah (Sallallahu alayhi wasallam).

Hadhrat Mahdi (Alayhis salaam), in honour of Nabi Isaa (Alayhis salaam) will step back and request Isaa (Alayhis salaam) to lead the Salaat. Nabi Isaa (Alayhis salaam) will respond: *"This Iqaamat was recited for you. You lead the Salaat."* In submission, Hadhrat Mahdi (Alayhis salaam) will lead the Salaat.

After completion of the Salaat, the leadership of the Ummah will be handed over to Nabi Isaa (Alayhis salaam) who will depart with a group in search of Dajjaal. Three salient features of the mission of Nabi Isaa (Alayhis salaam) will be breaking all crosses,

killing pigs and executing Dajjaal. He will confront Dajjaal outside the City at a place called Baab-e-Ludd. On seeing Nabi Isaa (Alayhis salaam), Dajjaal will understand that his doom is about to be sealed. Fear will make him melt literally. Nabi Isaa (Alayhis salaam) will move forward and kill Dajjaal.

All the Yahud and Christians will thereafter accept Nabi Isaa (Alayhis salaam) with sincerity and enter the fold of Islam. No religion besides Islam will then remain.

Sometime after this episode, Ya'juj and Ma'juj, the two tribes barricaded behind mountains by Zul Qarnain will emerge. Nabi Isaa (Alayhis salaam) and the Muslims will be saved from the fitnah of these two tribes. Allah Ta'ala will destroy Ya'juj and Ma'juj. Thereafter, the Khilaafate of Nabi Isaa (Alayhis salaam) will be for seven years. He will marry and beget children, then die a natural death.

When Nabi Isaa (Alayhis salaam) was raised to the Heaven, he was 33 years of age. After seven more earthly years, he will die at the age of forty and be buried alongside Rasulullah (Sallallahu alayhi wasallam).

During the Khilaafate of Nabi Isaa (Alayhis salaam) the justice, peace and serenity extending over the Islamic

Empire will be such that a goat and a lion will drink from the same waterhole at the same time without the lion even attempting to attack the goat.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that the Muslims will perform the Janaazah Salaat of Nabi Isaa (Alayhis salaam) and bury him. Hadhrat Abdullah Bin Salaam (Radhiyallahu anhu) who was among the top-ranking Ulama of Bani Israaeel, had accepted Islam and was among the Sahaabah of our Nabi (Sallallahu alayhi wasallam). He said that it is recorded in the Tauraah that Nabi Isaa (Alayhis salaam) will be buried alongside Muhammad Rasulullah (Sallallahu alayhi wasallam).

ON THE DAY OF QIYAAMAH

On the Day of Qiyaamah, Allah Ta'ala will say to Nabi Isaa (Alayhis salaam):

“O Isaa, the son of Maryam: Remember My favour upon you and your mother when I aided you with Ruhul Qudus (i.e. Jibrael – Alayhis salaam). You spoke with people whilst you were in the cradle and during adulthood. And, remember when I taught you the Kitaab and Wisdom – the Tauraah and the Injeel.

And, remember when you would make from sand the form of a bird with My permission, then you would blow into it, and it would become a bird with My

permission. And, you would cure those born blind and lepers with My permission.

And remember when you would restore the dead to life with My permission. And remember when I prevented Bani Israaeel (from harming/killing) you when you came to them with the clear signs (of Tauheed). Then the kuffar said: 'This is nothing but manifest magic.' ”

(Al-Maaidah, Aayat 110)

In this verse as well as in other Qur'aanic Aayaat, Allah Ta'ala recounts His numerous favours on Nabi Isaa (Alayhis salaam). Allah Ta'ala had also made both his mother, Maryam (Alayhas salaam) and him (Nabi Isaa - Alayhis salaam) signs for the people. Both were clear manifestations of Allah's Qudrat.

Also on the Day of Qiyaamah, to establish the truth of Nabi Isaa's mission, Allah Ta'ala will address him as follows:

Allah will say: "O Isaa, the son of Maryam! Did you tell the people: 'Take me and my mother as two gods besides Allah?'" He (Nabi Isaa) will say: "Subhaanaka! I have no right to say that which is not the truth. If indeed I had said so, then verily, You are aware of it. You know what is in my nafs while I do not know what is in Your Nafs. Verily, You are the knower of the unseen.

I did not say to them except that with which You had commanded me, i.e. *Worship Allah, my Rabb and your Rabb*. And, I was a witness over them as long as I was with them. Then when You raised me, You were the Guard over them, and, You (O Allah!) are a witness over all things.

If You punish them, then verily they are Your servants, and if You forgive them, then verily You are The Mighty, The Wise.”

(Al-Maaidah, 116, 117 and 118)

This interlocution will serve the purpose of the multitudes of Nasaaraa witnessing Nabi Isaa (Alayhis salaam) dissociating himself from the shirk and kufr of trinity, etc. which they had attributed to him here on earth.

IN THE ARMS OF HIS MOTHER

By the command of Allah Ta’ala, the infant, Isaa (Alayhis salaam), while in the arms of his mother, Hadhrat Maryam (Alayhas salaam), miraculously spoke and exonerated her from the slander of Bani Israaeel. Thus the Baby in the cradle spoke:

“Verily, I am the Slave of Allah. He has given me the Kitaab and appointed me the Nabi. He has made me blessed wherever I may be. He has commanded me with Salaat and Zakaat as long as I am alive. He has

made me kind to my mother. He has not made me an oppressor and wretched. Peace on me the day I was born, the day I shall die and on the day I shall be resurrected alive.”

(Surah Maryam, Aayaat 29 – 33)

***“This is Isaa, the Son of Maryam. It is
The truth about which they
(the Nasaaraa) doubt.”
(Maryam, Aayat 34)***